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• REGARDING TRANSCRIPTION •

Our goal in transcription has been to create a text that will be as easy as possible to read “correctly” without knowledge of the Hebrew alphabet or language. We have attempted to mirror as closely as possible how the sounds would be written in English avoiding special characters and multiple characters that might cause confusion.

ch is used to represent the sound similar to “ch” in German

ei/ey is used to represent the sound at the end of the word “grey”

ai/ay is used to represent the sound at the end of the word “sky”

’ is used to show that two letters should be pronounced distinctly.

Regarding vowels:

a - always like a in father, never like a in able

e - always like e in get, never like e in greet

i - always like i in sing, never like i in ice

o - always like o in rope, never like o in soft

u - always like u in rule, never like u in up

• INTRODUCTORY NOTE •

This book of prayers for the home—commonly referred to as a *bentcher* in Yiddish—contains the blessings that many Jews invoke after meals, during the Sabbath (Shabbat) and holidays, and in honor of weddings.¹

We hope that this *bentcher* will provide our guests with a valued memento from our wedding. As with our entire wedding, we strove to create a *bentcher* that represented our values, both as individuals and as a couple. The title of this *bentcher*, “Kol Yoshvei Tevel,” translates to “all who dwell on Earth.” This is a phrase that many add to prayers for peace that traditionally are for “us” (those saying the prayer) and “for all of the people of Yisrael” (Jews everywhere). By expanding the prayers, we are not only wishing for peace for all people, but also stating that we are part of, and cannot be separated from, all of humanity.

Additionally, this *bentcher* uses gender-neutral words for God and for humanity, includes our foremothers as equals to our forefathers, and normalizes both same-sex and different-sex couples.² We have included transliterations, translations, and explanatory notes in hopes that the text is accessible to all, no matter one’s level of familiarity with these prayers or fluency in Hebrew. As we could not find an existing bentcher that met these needs, we decided to make our own. We are deeply indebted to José and Josh Portuondo-Dember, who gave us the files for the bentcher they created, and to Hillel Smith, who designed this bentcher. We hope that others will want to use this bentcher going forward, either as is, or as a building block for their own creation. Contact us at laraandlaurengetmarried@gmail.com for the files.

May you use this bentcher in happiness and merriment for years to come!

1. Jews from different communities have different formulations for some of these blessings. We each come from Ashkenazic (generally, Eastern European Jewry) families, and have thus chosen to use the phrasing common to that tradition.
2. In keeping with our understanding of the gendered nature of Hebrew, we have provided options for brides and grooms. We welcome you to use additional terms for spouses as you feel best meets your and your spouse’s gender identity.

At meals for festive occasions, Grace is typically introduced with Psalm 26:

שיר המעלות בשוב י' אַת שִׁיבָּת
צִיּוֹן הַיּוֹ בְּחַלְמִים. אָז יִמְלָא שְׁחוֹק
פִּינוּ וְלִשְׁוִינָנוּ רָגָה אָז יִאָמְרוּ בְּגָוִים
הַגְּדוּלִי לְעִשּׂוֹת עַמְּךָ אֱלֹהָה. הַגְּדוּלִי
לְעִשּׂוֹת עַמְּנָנוּ הַיּוֹ שְׁמָחִים. שְׁבָה י'
אַת שִׁבְתָּנוּ בְּאָפִיקִים בְּגַבְךָ. הַזּוּרִים
בְּדָקְשָׁה בְּרָהָה יִקְצָרָה. הַלּוּקָה וּבְכָה
נְשָׂא מְשֻׁךְ הַזְּרוּעַ בָּא יִבָּא בְּרָהָה נְשָׂא
אַלְמֹתִין.

When 3 or more Jewish adults eat together, one is designated as the leader and the following invitation is read responsively. If 10 or more Jewish adults are present, include the words in parentheses.

חֲבָרִי בְּרָךְ!
LEADER

יְהִי שָׁם י' מִבְּרָךְ מִעֵתָה
וְעַד עַזְלָם. בְּרָשׁוֹת חֲבָרִי, נִבְרָךְ
GROUP

יְהִי שָׁם י' מִבְּרָךְ מִעֵתָה
וְעַד עַזְלָם. בְּרָשׁוֹת חֲבָרִי, נִבְרָךְ
(אֱלֹהֵינוּ) שָׁאכָלָנוּ מִשְׁלָל.

ברוך (אֱלֹהֵינוּ) שָׁאכָלָנוּ
GROUP
מִשְׁלָל וּבְטוּבוֹ קִיָּנָה

Grace after meals is the only prayer explicitly mandated in the Bible: "When you have eaten and are satisfied, then praise Adonai your God, for the good land God has given you." (Deut. 8:10). The rabbis trace the origin of the prayer to Abraham, who offered hospitality to any traveler who passed by his tent. When his guests would thank him for food and drink, he would reply, "Was the food that you have eaten mine? You have partaken of God's bounty. Now therefore praise, glorify, and bless God, who spoke and the world came into existence."

When the invitations to recite grace are said at a wedding, or sometimes at other festive events, the leader will pour a glass of wine or other grape beverage before beginning the invitation, and then hold it in their right hand during the entire grace. After grace is complete, they then say the blessing over wine and drink it. See the section "Seven Blessings for a Wedding" for more details regarding grace after a meal held in honor of such an event.

At meals for festive occasions, Grace is typically introduced with Psalm 26:

A Pilgrim song: When Adonai brought us back out of exile from Zion, we were like dreamers. Our mouths filled with laughter and we sang a joyous song. Among the nations they said, 'Adonai has done great things for them.' Yes, Adonai has done great things for us; we were filled with joy. Adonai, undo our captivity and like a stream waters dry soil, those who sow in tears will reap gladness. Weeping they scatter and plant the seeds, but they return with a joyful song, bringing home their harvest.

When 3 or more Jewish adults eat together, one is designated as the leader and the following invitation is read responsively. If 10 or more Jewish adults are present, include the words in parentheses.

LEADER: *Friends, let us bless.*

GROUP: *May the name of Adonai be blessed for now and all time.*

LEADER: *May the name of Adonai be blessed for now and all time. With the permission of those present, let us bless (our God) who has provided the food we've eaten.*

GROUP: *Blessed is (our God) the one who has fed us and whose goodness has given us life.*

At meals for festive occasions, Grace is typically introduced with Psalm 26:

Shir hama'a'lot b'shuv Adonai et shivat Tziyon hayinu k'cholmim az y'malei s'chok pinu ul'shoneinu rina. Az yomru vagoyim higdil Adonai la'asot im eleh. Higdil Adonai la'a'sot imanu, hayinu s'meichim. Shuva Adonai et sh'viteinu ka'a'fikim banegev. Hazor'im b'dima b'rina yik'tzoru. Haloch yeileich uvachoh, nosei meshech hazara bo yavo v'rina nosei alumotav.

When 3 or more Jewish adults eat together, one is designated as the leader and the following invitation is read responsively. If 10 or more Jewish adults are present, include the words in parentheses.

LEADER: *Chaverai n'varech.*

GROUP: *Y'hi shem Adonai m'vorach mei'ata v'ad olam.*

LEADER: *Y'hi shem Adonai m'vorach mei'ata v'ad olam. Birshut chaverei n'varech (Eloheinu) she'achalnu mishshelo.*

GROUP: *Baruch (Eloheinu) she'achalnu mishshelo uv'tuvo chayinu.*

• ברכת המזון •

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ברוך (אֱלֹהֵינוּ) שְׁאַכְלָנוּ
מִשְׁלָוּ וּבְטוּבּוֹ חִינָּנוּ

ברוך הוא וברוך שמו. ALL SAY

At a wedding, substitute the following invitation.

חֶבְרִי נְבָרֶךְ! LEADER

יְהִי שֵׁם יְהָוָה מְבָרֵךְ מִעֵד
עַד עַזְלָם.

יְהִי שֵׁם יְהָוָה מְבָרֵךְ מִעֵד
עַד עַזְלָם. דָוִי הַסָּר גָּמָס חָרוֹן, וְאֵין
אֶלְם בְּשִׁיר יְרוֹן, נְחַנוּ בְּמַעְגֵּל צְדָקָה,
שְׁעה בְּרִכַּת בְּנֵי אָחָר. בְּרִשׁוֹת
קָדוֹן וּרְבָנָנוּ וּרְבָנָתֵינוּ נְבָרֶךְ אֱלֹהֵינוּ
שְׁהַשְׁמִיחָה בְּמַעֲונָנוּ, וּשְׁאַכְלָנוּ
מִשְׁלָוּ.

GROUP, THEN LEADER REPEATS

ברוך אֱלֹהֵינוּ שְׁהַשְׁמִיחָה בְּמַעֲונָנוּ
וּשְׁאַכְלָנוּ מִשְׁלָוּ וּבְטוּבּוֹ חִינָּנוּ

ברוך הוא וברוך שמו. ALL SAY

• GRACE AFTER MEALS •

LEADER: *Blessed is (our God) the one who has fed us and whose goodness has given us life.*

ALL SAY: *Blessed is God, and blessed is God's name.*

At a wedding, substitute the following invitation.

LEADER: *Friends, let us bless!*

GROUP: *May Adonai's name be blessed now and forever.*

LEADER: *May Adonai's name be blessed now and forever. Remove all grief, all wrath take wing, then even those who are mute will sing. Guide us in righteousness, heed the blessing of the children of Aaron. With the consent of my friends, let us bless (our God) in whose abode is joy, and from whom we have eaten.*

GROUP, THEN LEADER REPEATS:

Blessed is (our God) the one whose abode is joy, and who has fed us and sustained us with goodness.

ALL SAY: *Blessed is God, blessed is God's name.*

LEADER: Baruch (Eloheinu)
she'achalnu mishshelo uv'tuvo chayinu.

ALL SAY: Baruch hu u'varuch sh'mo.

At a wedding, substitute the following invitation.

LEADER: Chaverai n'varech!

GROUP: Yehi shem Adonai m'vorach mei'ata v'ad olam.

LEADER: Yehi shem Adonai m'vorach mei'ata v'ad olam. D'vei haseir v'gam charon, v'az ileim b'shir yaron, n'cheinu v'maglei tzedek, sh'ei birkat b'nei Aharon. Birshut chaverei n'varech Eloheinu she'hasimcha bim'ono v'she'achalnu mishshelo.

GROUP, THEN LEADER REPEATS:

Baruch Eloheinu she'hasimcha bim'ono v'she'achalnu mishshelo uv'tuvo chayinu.

ALL SAY: Baruch hu u'varuch sh'mo.

ברוך אתה יי', אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם,
הָזֹן אֶת הָעוֹלָם כָּלּוּ בְּטוּבָו בְּחִסְדֶּךָ
וּבְרִיחָמִים הָוָא נָזַן לְחַם לְכָל בָּשָׂר
כִּי לְעוֹלָם חָסְדֶּךָ. וּבְטוּבָו הַגָּדוֹל תָּמִיד
לֹא חִסְר לְנוּ, וְאֶל יִחַסֵּר לְנוּ מִזְוֹן
לְעוֹלָם וְעַתָּה בְּעַבוּר שְׁמוֹ הַגָּדוֹל, כי
הָוָא אֶל זוּ וּמִפְרָגָס לְכָל וּמִשְׁיב לְכָל,
וּמִכְיוֹן מִזְוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
ברוך אתה יי', הָזֹן אֶת הַפָּל.

נוֹזָה לֹךְ יי' אֶלְהַיָּנוּ עַל שְׁהַנְּחָלָת
לְאֶבֶוּתֵינוּ, אֶרְץ חִמְדָה טוֹבָה וּרְחָבָת,
וּעַל שְׁהַזְּאוֹתָנוּ יי' אֶלְהַיָּנוּ מֵאֶרְץ
מִצְרָיִם, וּפְדִיּוֹתָנוּ, מִבֵּית עֲבָדִים, וּעַל
בְּרִיחָךְ שְׁחַתְמָתָ בְּבָשָׁרָנוּ, וּעַל תָּוֹרַתְךָ
שְׁלֵמָדָתָנוּ וּעַל חַקִּיךְ שְׁהַזְּדָעָתָנוּ וּעַל
חַיִים חַן וּחַסְדָּךְ שְׁחֹוֹנָתָנוּ, וּעַל אֲכִילָת
מִזְוֹן שָׁאָתָה זוּ וּמִפְרָגָס אָוֹתָנוּ תָּמִיד,
בְּכָל יּוֹם וּבְכָל עַת וּבְכָל שָׁעה.

ON CHANUKAH

עַל הַגְּשִׁים וּעַל הַפְּרָקָן וּעַל הַקְּבוּרוֹת
וּעַל הַתְּשׁוּבָות וּעַל הַגְּפָלָות וּעַל
הַגְּחֻמּוֹת שְׁעִשִּׁית לְאֶבֶוּתֵינוּ בִּימִים
הָהֶם בָּזְמָן תְּהִוָּה.

בִּימִי מִתְּתִיחָהו בְּן יְוֹחָנָן כָּהּ גָּדוֹל
חַשְׁמֹנָאִי וּגְנָנוֹי בְּשֻׁעָמָדָה מִלְכֹות יוֹן
הַרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחָם
תָּוֹרַתְךָ וְלְהַעֲבִירָם מַחְקֵּי רְצֹונָךָ.

Blessed are You Adonai, God, ruler of the universe, who feeds the whole universe in Your goodness, grace, kindness and mercy; You give bread to all flesh for You are ever kind, and your great goodness will never be taken from us, and let our nourishment be assured forever. You sustain all life and are good to all, providing for every creature You have made. Blessed are You, Adonai, who sustains all life.

We thank You, Adonai, for the land You gave our ancestors as an inheritance and to which You brought us, Adonai our God, having taken us out of Egypt and redeemed us from slavery; for your Torah and commandments that You have taught us and given unto us; for the life, grace and kindness that You bestow upon us always; for the food and sustenance You provide us with always, every hour of every day in every season.

ON CHANUKAH

For the miracles, for the salvation, for the mighty deeds, for the victories, and for the battles You performed for our ancestors in those days, at this season (we thank You).

In the days of Matityahu, son of Yohanan, and his sons the high priests, when a wicked Hellenic government opposed Your people Israel, (determined) to

Baruch atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chein b'chesed uv'rachamim, hu notein lechem l'chol basar, ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu, v'al yechsar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol, ki hu El zan um'farneis lakol u'meitiv lakol, u'meichin mazon l'chol b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Nodeh l'cha Adonai Eloheinu al she'hinchalta la'avoteinu eretz chemda tova ur'chava, v'al she'hotzeitanu Adonai Eloheinu mei'eretz mitz'rayim uf'ditanu mibei avadim, v'al brit'cha she'chatahta biv'sareinu, v'al torat'cha she'limad'tanu, v'al chukecha she'hoda'tanu, v'al chayim chein va'chesed she'chonantana, v'al achilat mazon she'ata zan um'farneis otanu tamid, b'chol yom uv'chol eit uv'chol sha'ah.

ON CHANUKAH

Al hanisim v'al hapurkan v'al hag'vurot v'al hat'shu'ot v'al hamilchamot she'asita la'avoteinu bayamim haheim baz'man hazeh.

Bimei Matityahu ben Yochanan kohein gadol Chashmonai u'vanav, k'she'amda malchut Yavan har'sha'a al amcha Yisrael, l'hash'kicham toratecha ul'ha'aviram meichukei r'tzonecha.

וְאַתָּה בָּרוּךְ מֶלֶךְ הָרָבִים עַמְּדָת לְהֶם
בְּעֵת אַרְתָּם רְבָת אֶת רַبְּמַדְתָּא
דִּינָם נְקַמְתָּא אֶת נְקַמְתָּם מִסְרָת גְּבוּרִים
בַּיַּד חֲלִשִּׁים וּרְבִים בַּיַּד מַעֲשִׁים
וּסְמָאים בַּיַּד טְהֹורִים וּרְשָׁעִים בַּיַּד
צְדִיקִים וּזְדִיקִים בַּיַּד עֲוָסְקִי תּוֹרַתְהָ.
וְלֹךְ עֲשִׂית שֵׁם גָּדוֹל וְקָדוֹשׁ בַּעֲוָלָמָד
וּלְעַמְקָדָךְ יִשְׂרָאֵל עֲשִׂית תְּשֻׁוָּה גָּדוֹלה
וּפְרָקָן בְּסִימָם הַזֶּה. וְאַחֲרֵי כֵן בָּאוּ בְּנֵיכֶךָ
לְכִבְרִיר בִּיתְךָ וּפְנוֹ אֶת הַיכְלָל וְטַהֲרוֹ
אֶת מִקְדָּשֶׁךָ וְהַרְלִיקוּ גְּרוֹת בְּחִצּוֹת
קָדְשָׁךָ וְקָבְבָעָו שְׁמוֹנַת יְמִי חֲנֹכָה אֶלָּו
לְהַזּוֹדּוֹת וְלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

ON PURIM

עַל הַגִּסִּים וְעַל הַפְּרָקָן וְעַל הַגִּבּוֹרוֹת
וְעַל הַתְּשִׁוּזּוֹת וְעַל הַגְּפָלָאוֹת וְעַל
הַגְּחִמּוֹת שְׁעִשִּׁית לְאַבּוֹתֵינוּ בִּינִים
הַהֵם בָּזָמָן הַזֶּה.

בִּימֵי מָרְדָּכָי וְאָסָטָר בְּשׁוֹשָׁן חֲבִירָה
כַּשְׁעַמְדָד עַלְיָהָם הַמּוֹ הַרְשָׁע. בְּקַשׁ
לְהַשְׁמִיד לְחַרְגָּו וְלְאַבְדָּת כָּל
הַחֲזִים מִנְעָר וְעַד זְקָנוֹ טָרְנוֹשִׁים
בַּיּוֹם אֶחָד בְּשִׁלְשָׁה עַשֶּׂר לְחַדְשָׁ שָׁנִים
עַשֶּׂר הוּא חַדְשׁ אֶזֶר וְשָׁלְלָם לְבָוֹן.

make them forget Your Torah, and sin against You, You, in Your great mercy, stood by them in their time of distress, You championed their cause, defended their rights, and avenged their injustice. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of Your Torah. You made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great act of salvation and deliverance (unrivaled) unto this day. Afterwards, Your children came to the inner sanctum of Your house, cleansed Your Temple, purified Your sanctuary, lit candles in Your holy courtyards, and set these eight days of Chanukah for giving thanks and praise to Your great Name.

ON PURIM

For the miracles, for the salvation, for the mighty deeds, for the victories, and for the battles You performed for our ancestors in those days, at this season (we thank You).

In the days of Mordechai and Esther in the fortress city of Shushan, when there arose against them the wicked Haman, who wanted to annihilate, murder, and destroy all the Jews, young and old,

V'ata b'rachamecha harabim, amad'ta lahem b'beit tzaratam, ravta et rivam, danta et dinam, nakamta et nikmatam, masarta giborim b'yad chalashim, v'rabim b'yad m'atim, ut'me'im b'yad t'horim, ur'sha'im b'yad tzadikim, v'zeidim b'yad oskei toratecha. Ul'cha asita sheim gadol v'kadosh b'olamecha, ul'amecha Yisrael asita t'shu'a g'dola u'furkan k'hayom hazeh. V'achar kein ba'u vanecha lid'vir beitecha, u'finu et hei'chalecha, v'tiharu et mikdashecha, v'hidliku neirot b'chazrot kodshecha, v'kav'u sh'monat y'mei Channukah eilu, l'hodot ul'haleil l'shimcha hagadol.

ON PURIM

Al hanisim v'al hapurkan v'al hag'vurot v'al hat'shuot v'al hamilchamot she'asita la'avoteinu bayamim haheim baz'man hazeh.

Bimei Mordechai v'Esther b'Shushan habira, k'she'amad aleihem Haman harasha, bikeish l'hashmid laharog ul'abeid et kol ha'y'hudim, mina'ar v'ad zakein, taf v'nashim, b'yom echad, bish'losha asar l'chodesh sh'neim asar,

וְאַתָּה בָּרוּךְ מֶלֶךְ הָרַבִּים הַפָּרָת אֶת
עַצְתָּנוּ וְקַלְקַלְתָּ אֶת מִחְשָׁבָתוּ וְהַשְׁבָּזָתָ
לוּ גָּמוֹלָה בְּרָאָשׁוּ וְתַלְוּ אֹתוֹ וְאַתָּה בְּנָנוּ
עַל הָעַזָּה.

ועל הכל יי' אֱלֹהֵינוּ אֱנֹנוּ מְזֻדִּים לְהּ,
ומִבְּרָכִים אֹוְהָה, יִתְבְּרֹךְ שְׁמָךְ בְּפִי כָּל
חַי תָּמִיד לְעוֹלָם וְעַתָּה כְּפָתָה, וְאַכְלָתָ
וְשְׁבָעָתָה, וּבָרָכָת יי' אֱלֹהֵיךְ עַל
הָאָרֶץ הַטָּבָה אֲשֶׁר גַּתָּנוּ לְהּ. בָּרוּךְ אַתָּה
יי', עַל הָאָרֶץ וְעַל הַמִּזְוֹן.

רְחִמָּנוּ יי' אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמָּה,
וְעַל יְרוּשָׁלָם עִירָה, וְעַל צִוְּוֹן מִשְׁכָּן
בְּבָזָקָה, וְעַל מִלְכָוֹת בֵּית דָוד מֶשִׁיחָה,
וְעַל הַבֵּית הַגָּדוֹל וְהַקָּדוֹשׁ שְׁנָקָרָא
שְׁמָךְ עָלֵינוּ. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנָן,
זָוָנָנוּ, פְּרָנְסָנוּ, וּכְלַבְלָלָנוּ, וְהַרְחִיכָּנוּ,
וְהַרְחִיכָּנוּ יי' אֱלֹהֵינוּ מִתְהַרְהָה מִכָּל
צָרוֹתֵינוּ, וְנָא, אֶל תִּצְרְכָנוּ יי' אֱלֹהֵינוּ,
לֹא לְדִי מִתְנַת בְּשָׂר וְדִם, וְלֹא לְדִי
הַלְּאוֹתָם. כִּי אִם לִזְרֹךְ הַמְלָאָה,
הַפְּתָחָה, הַקְּדוֹשָׁה וְהַרְחִיכָּה, שְׁלָא
נִבּוֹשׁ וְלֹא נִכְלַלָם לְעוֹלָם וְעַתָּה.

ON SHABBAT

רְצָחָה וְחַלְיכָנוּ יי' אֱלֹהֵינוּ בְּמִצּוֹתָה
וּבְמִצּוֹת יּוֹם הַשְׁבִּיעִי הַשְׁבָּת הַגָּדוֹל

children and women, on one day, on the thirteenth (day) of the twelfth month, the month of Adar, and plunder their property, You, in Your great mercy, frustrated his plan, and ruined his plot, and cause it to backfire on him, and he and his sons were hanged on the gallows.

Adonai our God, we thank You and bless You, may Your name be blessed from the mouth of every living thing for all time. As it is said, and you shall eat, you shall be satisfied and you shall bless Adonai your God for the good land God gave you. Blessed are You God for the land and for the sustenance You provide.

Have mercy, Adonai our God, for Israel Your people, Jerusalem Your holy city, Zion where Your glory dwells, for the house of David, Your anointed one, and for the great and holy house that is called by Your name. Our God, our sustainer, shelter us and shield us, sustain and maintain us, grant us relief from our troubles. May we never have to rely on charity from those that will take advantage of us, but instead be able to always rely on Your helping hand, which is full, open and generous, so we may never be ashamed or humiliated.

ON SHABBAT

Adonai our God, refresh us with your commandments, among them this holy

hu chodesh Adar, ush'lalam lavoz.
V'ata b'rachamecha harabim heifarta et atzato, v'kilkalta et machashavto, vahashivota lo g'mulo b'roshvo, v'taluto v'et banav al ha'eitz.

V'al hakol Adonai Eloheinu anachnu modim lach, um'varchim otach, yitbarach shimcha b'fi kol chai tamid l'olam va'ed. Kakatuv: v'achalta v'savata u'veirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch ata Adonai, al ha'aretz v'al hamazon.

Rachem na Adonai Eloheinu al Yisrael amecha, v'al Yerushalayim irecha, v'al Tzion mishkan k'vodecha, v'al malchut beit David m'shichecha, v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu, avinu, r'einu, zuneinu, parn'seinu, v'chalk'leinu, v'havicheinu, v'harvach lanu Adonai Eloheinu m'heira mikol tzaroteinu. V'na al tatz'richeinu Adonai Eloheinu lo lidei matnat basar vadam, v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a, hap'tucha, hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

ON SHABBAT

R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha uv'mitzvat yom hash'vi'i

והקדוש הזה. כי יום זה גדול וקדוש
הוא לפניה, לשבת בו ולנוח בו
באלהבה במצות רצונך וברצונך הניתן
לנו יי' אליהנו, שלא תהא צרה ויגונ
ואנחנו ביום מנוחתנו וההראנו "

אליהנו בנהמת ציון עירך, ובבנינו
ירושלים עיר קדשה, כי אתה הוא
בעל היישעות ובבעל הפתחות.

ON ROSH CHODESH AND FESTIVALS

אליהינו ואל-ה' אבותינו, יעלה ויבא
ויגש ויראה וירצה וישמע ויפקד
ויזכר זכרונו ופקדונו, וזכרו
אבותינו, זכרו מיש בנו דוד עברך
וזכרו ירושלים עיר קדש', זכרו
כל עמק בית ישראל לפניה, לפלטה
לטוטה לחן ולח'ס ולרחמים, לחיים
ולשלום בום

ROSH CHODESH: ראש החודש

PASSOVER: חג המצות

SHAVUOT: חג השבועות

ROSH HASHANAH: **הַזְּבָרָן**

SUKKOT: חג הסוכות

SHEMINI ATZERET/SIMCHAT TORAH:

השミニ חג העצרת

הזה. זכרנו יי' אלהינו בו לטוּבָה

seventh day, Shabbat. It is a great and holy time that You have given us. Let us rest serenely, keeping with the desire of your will. May there be no sorrow or trouble on our day of rest. May we live to see Zion comforted, for You are the God of consolation.

haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lish'bot bo v'lanuach bo, b'ahava k'mitzvat r'tzonecha. U'virtzon'cha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki ata hu ba'al ha'y'shuot u'va'al hanechamot.

ON ROSH CHODESH AND FESTIVALS

On Rosh Chodesh and Festivals: Our God, God of our ancestors, let ascend, come, arrive, appear, be accepted, be heard, be recollected, and be remembered our remembrance and recollection, the remembrance of our ancestors, the remembrance of the Messiah son of David, Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel before you, for survival, for goodness, for grace, for kindness, and for mercy, for life and for peace, on:

This day of the new month.

This holiday of matzot.

This holiday of Shavuot.

This day of remembrance.

This holiday of Sukkot.

This festival of Shemini Atzeret.

ON ROSH CHODESH AND FESTIVALS

Eloheinu veilohei avoteinu v'imoteinu, ya'aleh v'yavo v'yagia, v'yeira'eh v'yeiratzeh, v'yishama, v'yipakeid v'yizacheir zichroneinu u'fikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron Yerushalayim ir kodshechah, v'zichron kol am'cha beit Yisrael l'fanecha, lif'leita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom

ROSH CHODESH: Rosh haChodesh

PASSOVER: chag haMatzot

SHAVUOT: chag haShavuot

ROSH HASHANAH: haZikaron

SUKKOT: chag haSukkot

SHEMINI ATZERET/SIMCHAT TORAH:
haSh'mini chag ha'Atzeret

hazeh. Zachreinu Adonai Eloheinu

ופקדנו בו לברכה והושיענו בו
לחים. ובדבר ישועה ורחמים חוס
ותנו ורחם עליינו והושיענו, כי אליך
עינינו, כי אל מלך חנון ורחום אתה.

ובנה ירושלים שיר הקדש במנהרה
בימינו, ברוך אתה יי, בונה ברחמי
ירושלים. אמן

ברוך אתה יי אל לנו מלך העולם,
האל אבינו, מלכנו, אדינו, בוראינו,
גואלנו, יוצרנו, קדושנו קדוש יעקב,
רעוינו רועה ישראל, המלך הטוב,
והמטיב לכל, שבעל זום זום הוא
הטוב, הוא מטיב, הוא ייטיב לנו
הוא גמלנו, הוא גומלנו, הוא יגמלנו
לעד לנו וליחס ולרחמים ולורה
הצלחה הצלחה ברכה וישועה,
נחמה, פרנסה וככללה, ורחמים,
וחמים ושלום, וכל טוב, ומכל טוב
לעולם אל יחרנו.

הרחמן, הוא ימלוך עליינו לעולם ועה.

הרחמן, הוא יתברך בשמי הארץ.

הרחמן, הוא ישבח לדור דורים,
ויתפאר בנו לעד ולנצח נצחים,
ויתהדר בנו לעד ולעולם עולם.

Jerusalem, or Yerushalayim, is referred to many times in this blessing, and throughout many Jewish prayers. It is not referring to modern day Jerusalem, but rather to the idea of the Messiah and the rebuilding of the Temple, which is not something all Jews believe in. We choose to think of this as a metaphor for a time when we are no longer divided by hatred and enmity, and when peace will fill the earth as waters fill the sea.

Remember us, Adonai our God, this day for good, recall us this day for blessing, save us this day for life. With salvation and mercy, spare us, be gracious to us, have pity on us, and save us, for our eyes are upon You, for You are a gracious and merciful Divine Ruler.

Rebuild your city, Jerusalem, soon and in our day. Blessed are You, Adonai, who in mercy rebuilds Jerusalem, Amen.

Blessed are You, Adonai our God, ruler of the universe, our provider, our ruler, our creator, our redeemer, our Holy one; the same Holy one to Jacob, our shepherd and shepherd to all Israel. You are a ruler who is good to all, whose goodness is constant and everlasting. May You continue to grant us grace, kindness, and compassion, providing us with deliverance, prosperity, ease, life, peace, and all goodness. May You never deprive us of your goodness.

May the Merciful One reign over us for all time.

May the Merciful One be praised in the heavens and on earth.

May the Merciful One be praised in every generation, glorified through our lives, exalted through us always and for eternity.

bo l'tova, u'fokdeinu vo livracha, v'hoshi'einu vo l'chayim. U'vidvar y'shua v'rachamim chus v'chaneinu, v'racheim aleinu v'hoshi'einu, ki eilecha eineinu, ki El melech chanun v'rachum ata.

Uv'nei Yerushalayim ir hakodesh bimheira v'yameinu. Baruch ata Adonai, boneh b'rachamav Yerushalayim. Amen.

Baruch ata Adonai, Eloheinu melech ha'olam' ha'El avinu malkeinu adireinu bor'einu go'aleinu, yotz'reinu, k'dosheinu k'dosh Ya'akov, ro'einu ro'ei Yisrael, hamelech hatov v'hameitiv lakol, she'b'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu, hu gomleinu, hu yig'mleinu la'ad l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha b'racha vishua, nechama, parnasa v'chalkala, v'rachamim v'chayim v'shalom, v'chol tov u'mikol tuv l'olam al y'chasreinu.

Harachaman hu yimloch aleinu l'olam va'ed.

Harachaman hu yitbarach bashamayim u'va'aretz.

Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad ul'neitzach n'tzachim, v'yit'hadar banu la'ad ul'ol'mei olamim.

הַרְחָמָן, הוּא יִפְרְנַסֵּנוּ בְּכָבּוֹדָה.

הַרְחָמָן, הוּא יִשְׁבֹּר עַלְנוּ מִעַל צְעָרָנוּ
וּ הוּא יוֹלִיכָנוּ קַוְמִימִות לְאַרְצָנוּ.

הַרְחָמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻכָּה
בַּבָּיִת הַזֶּה, וּעַל שְׁלֹחָנוּ זֶה שְׁאַכְלָנוּ
עַלְיוֹן.

הַרְחָמָן, הוּא יִשְׁלַח לָנוּ אֶת אֶלְيָהוּ
הַגְּבִיא אִזְכָּר לְטוֹב, וִיבָּשֶׂר לָנוּ בְּשׂוֹרֹת
טוּבּוֹת יִשְׁוּעָה וְחַמּוֹת.

הַרְחָמָן, הוּא יִבְרָה:

אוֹתִי (זאת אֲשֶׁתִי/אִישִׁי/זָרַעִי) וְאֵת
כָּל אֲשֶׁר לִי,

זאת בָּעֵל הַבָּיִת הַזֶּה וְזאת בָּעֵלָת
הַבָּיִת הַזֶּה, אֲוֹתָם וְאֵת בַּיִתָּם וְאֵת
זָרָעָם וְזאת כָּל אֲשֶׁר לָהֶם,

וְזאת כָּל הַמִּסְבָּרוֹן כָּאֵן,

אוֹתָנוּ וְזאת כָּל אֲשֶׁר לָנוּ, כְּמוֹ
שְׁנַתְּבְּרָכָו אִמּוֹתָנוּ שָׂרָה רַבָּה רְחָל
וְלֹאָהָה: הַיִּשְׁבָּה, טַבָּת, טֹב, וּכְמוֹ
שְׁנַתְּבְּרָכָו אֶבְוֹתָינוּ, אֶבְרָהָם יִצְחָק
וַיַּעֲקֹב: בְּכָל, מַפְלָגָה, כָּל בְּרוּךְ אֹתָנוּ
כְּלֹנוּ יְחִיה בְּבָרְכָה שְׁלֹמָה, וּנְאָמָר אָמָן.

בְּמִרְוּם יְלִמְדוּ עַלְיָהָם וּעַלְיוֹנוּ זֶות,
שְׁתַהְאָה לְמִשְׁמָרָת שְׁלֹמָם, וּנְשָׂא בָרָכָה
מַאת יְיָ זִדְקָה מְאַלְקָי יְשֻׁעָנוּ, וּנְמַצֵּא

This blessing for one's host has its roots in the era of the Babylonian Talmud, where Rabbi Yochanan is cited as saying that a guest should bless their host that they will never have to be ashamed in this world or blush in the next. In recognition that we no longer live in a world where it is the pretension that one's host will always be "the man of the house," the prayer is presented in the masculine plural, which is the form generally used in Hebrew when the number and gender referred to is not specified. Additionally, we cannot anticipate every possible combination of hosts a person might encounter and also maintain a reasonable degree of legibility. If one prefers to use more specific language the passage can be edited as appropriate.

May the Merciful One give us an honorable livelihood.

May the Merciful One break the yoke of our exile and lead us in dignity to our land.

May the Merciful One send abundant blessing to this house and to this table at which we have eaten.

May the Merciful One send us the prophet Elijah, of blessed memory, who will bring us good news of deliverance and consolation.

May the Merciful bless:

me (and my wife/ husband/ children) and all that is mine,

the hosts of this house, them and their family, and all that is theirs,

and all who are gathered here,

Just as You have blessed our ancestors, Sarah, Rebecca, Rachel, and Leah “well, goody, better, and good” and Abraham, Isaac, and Jacob “in all, from all, with all things,” so may You bless us, all of us, together with a complete blessing, and let us say Amen.

May grace be invoked from on high for them and for us, leading to enduring peace. May we receive blessings from Adonai, loving-kindness from God our

Harachaman hu y'far'n'seinu b'chavod.

Harachaman hu yishbor uleinu mei'al tzav'areinu v'hu yolicheinu kom'miyut l'artzeinu.

Harachaman hu yishlach b'racha m'ruba ba'bayit hazeh, v'al shulchan zeh she'achalnu alav.

Harachaman hu yishlach lanu et Eliyahu hanavi zachur latov, vivaser lanu b'sorot tovot y'shu'ot v'nechamot.

Harachaman hu y'varech:

oti (v'et v'ishti/v'et ishi/v'et zar'i)
v'et kol asher li,

et ba'al habayit hazeh, v'et ba'alat habayit hazeh, otam v'et beitam v'et zar'am v'et kol asher lahem,

V'et kol hamesubin kan,

otanu v'et kol asher lanu, k'mo she'nitbarechu imoteinu, Sarah, Rifka, Rachel, v'Leah, heitiv tovat tov tov, uch'mo she'nitbarechu avoteinu, Avraham, Yitzchak, v'Ya'akov, bakol mikol kol, kein y'varech otanu kulanu yachad, bivracha sh'leima, v'nomar amen.

Bamarom y'lamdu aleihem v'aleinu z'chut, she't hei l'mishmeret shalom, v'nisa v'racha mei'eit Adonai utz'daka

חן ושכל טוב בעני אלהים ואדם.

ON SHABBAT

הָרָחָמָן, הָא יְנַחֵלֵנוּ יוֹם שְׁבָתָן
שְׁבָתָן וְמִנּוֹתָה לְתַחַת הָעוֹלָמִים.

ON ROSH CHODESH

הָרָחָמָן, הָא יְחִדֵּשׁ עָלֵינוּ אֶת
הַחֶדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכה.

ON HOLIDAYS

הָרָחָמָן, הָא יְנַחֵלֵנוּ יוֹם שְׁבָתָן טוב.

ON ROSH HASHANAH

הָרָחָמָן, הָא יְחִדֵּשׁ עָלֵינוּ אֶת
הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכה.

ON SUKKOT

הָרָחָמָן, הָא יְקִים לָנוּ אֶת סְכָתָה
דָּוד הַנּוֹפֶלֶת.

הָרָחָמָן הָא יְשִׁכֵּן שְׁלָום בֵּין בָּנִי
שָׁרָה וּבֵין בָּנִי הָגָה

הָרָחָמָן הָא יְבָרֶךְ אֶת אֲחֵינוּ הַנִּתְגִּים
בְּצָרָה וַיּוֹצִיאָם מִאֶפֶלָה לְאָזְרָה.

הָרָחָמָן הָא יְשִׁכֵּן שְׁלָום בֵּין בָּנִי אָדָם
וְהָאָדָם.

הָרָחָמָן, הָא יְזִפְנֵן לִימֹת הַפְּשִׁיחָה
וּלְתַחַת הָעוֹלָם הַבָּא.

deliverer. May we find grace and good favor in the eyes of God and humanity.

mei'Elohei yisheinu, v'nim'tza chein v'seichel tov b'einei Elohim v'adam.

ON SHABBAT: *May the Merciful One grant us a day of true rest and restoration, reflecting the life in the world to come.*

ON SHABBAT: Harachaman hu yan'chilenu yom she'kulo Shabbat um'nucha l'chayei ha'olamim.

ON ROSH CHODESH: *May the Merciful One renew this month for goodness and for blessing.*

ON ROSH CHODESH: Harachaman hu y'chadesh aleinu et hachodesh hazeh l'tova v'livracha.

ON HOLIDAYS: *May the Merciful One grant us a day that is truly good.*

ON HOLIDAYS: Harachaman hu yan'chileinu yom she'kulo tov.

ON ROSH HASHANAH: *May the Merciful One renew this year for goodness and for blessing.*

ON ROSH HASHANAH: Harachaman hu y'chadeish aleinu et hashshana hazot l'tovah v'livracha.

ON SUKKOT: *May the Merciful One restore the glory of King David.*

ON SUKKOT: Harachaman hu yakim lanu et sukkat David hanofalet.

May the Merciful One instill peace between the children of Sarah and the children of Hagar.

Harachaman hu yashkin shalom bein b'nei Sarah uvein b'nei Hagar.

May the Merciful One bless all people who are in dire straits and take them out of darkness into light.

Harachaman hu y'vareich etacheinu ha'n'tunim b'tzarah v'yotzi'eim mei'a'feilah l'orah.

May the Merciful One instill peace between humans and the Earth.

Harachaman hu yashkin shalom bein b'nei Adam v'ha'adamah.

May the Merciful One consider us worthy of the messianic era and life in the world to come.

harachaman hu yezakenu limot hamashiach ul'chayei haolam haba.

ON SHABBAT AND FESTIVALS:

מְנֻדּוֹל

ON ALL OTHER DAYS:

מְגַדֵּל

ישועות מלפכו, ועשה חסד למשיחו
לוד ולו רעו עד עולם. עשה שלום
במְרוּמִים, והוא יעשה שלום, עליינו
ועל כל יִשְׂרָאֵל וכָל יִשְׂבִּי תְּבֵל, ואמרו
אמון.

יראו אֶת יְהוָשִׁי, כִּי אֵין מִחְסָור
לְרִאָיו. כִּפְרִים רְשָׁוֹ וְרַעֲבָג, וְדָרְשֵׁי
יְהוָה יְחִסְרוּ כָל טוֹב. הַזָּו לֵי כִּי
טוֹב, כִּי לְעוֹלָם חֶסְדָּו. פָּתָח אֶת יְדָה,
וְמִשְׁבִּיעַ לְכָל חַיְצָוֹן. בָּרוּךְ הָגָבָר
אֲשֶׁר יִבְטַח בַּי, וְהַיָּה יְמִבְטָחוֹן. [לו]
[הַיָּה] נִשְׁרֵךְ הַיִּתְיָא גַּם זָקְנָתִי וְלֹא רְאִתִּי
צָדִיק נִשְׁׁבָּב, וְזָרָעָו מִבְקָשׁ לְחֵם. יְהִי
לְעַמּוֹ יִתְהַן, יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

*The phrase "May it be that we never see a righteous person forsaken nor their children beg for bread" is often translated as "I have never seen a righteous person forsaken nor their children beg for bread," a phrase that immediately rings false. Rabbi Lord Jonathan Sacks' interpretation of that line is: "The verb *raiyti* (seen) is also used in the Book of the Esther (8:6) but there it has quite a different meaning than just 'saw.' In that verse it means 'How can I bear to watch,' in other words becoming a passive spectator of the events happening around you. Translated thus, the verse in psalms that we use to end benching now becomes 'I was young and now am old and I have not merely stood by and watched when the righteous was forsaken and his children forced to be for bread.'" (Jonathan Sacks, *To Heal a Fractured World*, p. 58).*

God, who is the tower of strength, is the source of delivery for God's king, loving-kindness for God's anointed one, David, and his offspring for all eternity. May God who brings peace to the universe bring peace to us and all Israel and the entire world. And let us say, Amen.

Revere Adonai, you who are holy, for those that revere You will lack for nothing. The wicked may suffer, but those that seek You will not be denied. Thank You for You are good; Your love endures for all time. You open your hand and satisfy the needs of every living thing. Blessed are those who trust in Adonai, Adonai is their security. May it be that we never see a righteous person forsaken nor their children beg for bread. God, grant your people strength; God, bless all people with peace.

ON SHABBAT AND FESTIVALS: Migdol

ON ALL OTHER DAYS: Magdil

y'shuot malko v'oseh chesed lim'shicho l'David ul'zar'o ad olam. Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol yosh'vei teivel v'imru amen.

Y'ru et Adonai k'doshav ki ein machsor lirei'av. K'firim rashu v'r'a'eivu v'dorshei Adonai lo yach'seru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai v'haya Adonai miyvatcho. [Lu yehi] Na'ar hayiti gam zakanti v'lo ra'iti tzadik ne'ezav v'zaro m'vakesh lachem. Adonai oz l'amo yitein Adonai y'vareich et amo vashalom.

1. בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שַׁהַפְּלֵבְרָא לְכָבוֹדְוָה.

2. בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יֹצֵר הָאָדָם.

3. בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יִצְרַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצַלְמוֹ,
דִּמוּת תְּבִנְתָּיו, וְהַתְּקִין לוֹ מִמְּנָנוֹ
בְּנָנוּ עָדִי עָה בָּרוּךְ אַתָּה יְהוָה יֹצֵר
הָאָדָם.

4. שׁוֹשׁ תְּשִׁישׁ וְתְּגֵל הַעֲקָרָה בְּקָבּוֹז
בְּנֵיָה לְתֹזְכָה בְּשִׁמְמָחָה. בָּרוּךְ אַתָּה
יְהוָה קִשְׁמָמָח צִוְּוֹן בְּבִרְיָה.

5. שְׁפֵיחַ תְּשִׁמְחָה בְּעֵינֵי אֲהָבוֹתִים /
רְעוּות אֲהָבוֹת בְּשִׁמְמָחָה יֹצֵר
בְּנוּ עָדוֹן מִקְדָּם. בָּרוּךְ אַתָּה יְהוָה
קִשְׁמָמָח פֶּלֶה וּכֶלֶה / חַתּוֹן וְחַתּוֹן /
חַתּוֹן יְכַלָּה.

6. בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּרָא שָׁזְׁוֹן וְשִׁמְמָחָה, כֶּלֶה
וּכֶלֶה / חַתּוֹן וְחַתּוֹן / חַתּוֹן וּכֶלֶה,
גִּלְּהָה רְגֵה דִּיזָּה וְחִזָּה, אַחֲהָה
וְאַחֲהָה וּשְׁלָום וְרַעֲוָת. מְהֻרָה

The seven blessings recited have their source in the Talmud, where the blessings for a wedding are discussed. In each place that refers to the couple, we have changed the original text to allow for multiple options of pairings. The first option is "Bride and Bride" or "Kallah v'Kallah," the second is "Groom and Groom" or "Chatan v'Chatan," and the third is "Groom and Bride" or "Chatan v'Kallah."

1. *Blessed are You, Adonai our God, ruler of the universe, who created everything for God's glory.*
2. *Blessed are You, Adonai our God, ruler of the universe, who created humankind.*
3. *Blessed are You, Adonai our God, ruler of the universe, who fashioned humanity in God's image, the image of God's likeness, and made for humanity a perpetual form. Blessed are You, Adonai, who created humankind.*
4. *Bring great joy to the land and gather her children to her. Blessed are You, Adonai, who gladdens Zion with her children.*
5. *Gladden the beloved partners, as You gladdened the couple in Eden long ago. Blessed are You, Adonai, gladdener of bride and bride / groom and groom / groom and bride.*
6. *Blessed are You, Adonai our God, ruler of the universe who created gladness & joy, bride and bride / groom and groom / groom and bride, mirth, song, pleasure, delight, love & family, peace & partnership. Adonai our God,*
1. Baruch ata Adonai Eloheinu melech ha'olam, she'hakol bara lichvodo.
2. Baruch ata Adonai Eloheinu melech ha'olam, yotzeir ha'adam.
3. Baruch ata Adonai Eloheinu melech ha'olam, asher yatzar et ha'adam b'tzalmo, b'tzelem d'mut tavnito, v'hitkin lo mimenu binyan adei ad. Baruch ata Adonai, yotzeir ha'adam.
4. Sos tasis v'tagel ha'akara b'kibutz baneha l'tocha b'simcha. Baruch ata Adonai m'samei'ach Tzion b'veneha.
5. Samei'ach t'samach rei'im ha'ahuvim / rei'ot ha'ahuvot k'sameichacha y'tzircha b'gan eiden mikedem. Baruch ata Adonai, m'samei'ach kala v'chalah / chatan v'chatan / chatan v'chalah.
6. Baruch ata Adonai Eloheinu melech ha'olam, asher bara sason v'simcha, kala v'chalah / chatan v'chatan / chatan v'chalah, gila, rina, ditza v'chedva, ahava v'achava v'shalom v'rei'ut. M'heira Adonai Eloheinu

י"א אלְהֵינוּ יְשָׁמַע בָּעֵדִי יְהוָדָה
וּבְחִצּוֹת יְרוּשָׁלָם קֹל שְׁשׁוֹן וּקֹל
שְׁמִיחָה, קֹל פֶּלֶה וּקֹל פֶּלֶה / קֹל
חַתּוֹן וּקֹל חַתּוֹן / קֹל חַתּוֹן וּקֹל
פֶּלֶה, קֹל מִצְחָלֹת חַתּוֹנִים מִחְפְּתָם
וּנְעָרִים מִמְשָׁתָה נְגִינְתָּם. בָּרוּךְ
אַתָּה י"י, מִשְׁמָךְ פֶּלֶה עַם הַכָּלָה /
חַתּוֹן עַם הַחַתּוֹן / חַתּוֹן עַם הַכָּלָה.

7. בָּרוּךְ אַתָּה י"י אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פָּרִי הַגָּפָן.

let us hear in the cities of Judah and yards of Jerusalem the voice of joy & gladness, the voice of the bride and bride / groom and groom / groom and bride, the voice of jubilance from those wed at their chuppa, and of youths feasting. Blessed are You, Adonai, who gladdens the bride and bride / groom and groom / groom and bride.

7. *Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the vine.*

yishama b'arei Yehuda uv'chutzot Yerushalayim kol sason v'kol simcha, kol kala v'kol chalah / kol chatan v'kol chatan / kol chatan v'kol kala, kol mitz'halot chatanim m'chupatam un'arim mimishei n'ginatam. Baruch ata Adonai, m'samei'ach kala im hachalah / chatan im hachatan / chatan im hachalah.

7. Baruch ata Adonai Eloheinu melech ha'olam, borei p'ri hagafen.

ברוך אתה ייְהוָה מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיך, וצונו להדריך
בר של

ON SHABBAT:

שבת.

ON HOLIDAYS:

יום טוב.

ON A HOLIDAY THAT IS ALSO SHABBAT:

שבט ושל יום טוב.

ON YOM KIPPUR:

יום הקפורים.

WHEN YOM KIPPUR STARTS ON

שבת ושל יום הבפורים

ON HOLIDAYS, ADD THE FOLLOWING

BLESSING:

ברוך אתה יי' אלהינו מלך העולם,
שהחינו וקיינו והגינו לזמן הזה.

This mitzvah was initially instated as a practical matter: as lighting a fire is one of the acts prohibited on Shabbat, the Rabbis wanted to ensure that people lit candles before Shabbat started so they would have light in the evening. The Rabbis were especially concerned that if people were stuck in the dark it would cause families to fight and turn the day into a burden rather than a delight.

This illuminates an important point: the mitzvot should not be sources of strife and misery—we should take steps to ensure that we observe them in a way that brings joy, not strife.

Lighting candles has come to have additional spiritual significance: two candles are lit in recognition of the double commandment to "keep" and "remember" Shabbat. Some have a tradition to light a candle for each child in the household.

Normally, one recites a blessing before performing a mitzvah, however most people take upon themselves the prohibitions of Shabbat immediately as they recite the blessing, which would then mean the candles could not be lit. The tradition has developed to cover one's eyes immediately after lighting the candles, so as not to "experience" the candles until the blessing has been recited.

Blessed are You Adonai our God, ruler of the universe, who has sanctified and made us holy with your commandments, commanding us to kindle lights for:

Shabbat.

the holiday.

Shabbat and for the holiday.

the Day of Atonement.

Shabbat and the Day of Atonement.

ON HOLIDAYS, ADD THE FOLLOWING
BLESSING:

Blessed are You Adonai our God, ruler of the universe, who has given us life and sustenance and brought us to this happy occasion.

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel

ON SHABBAT: Shabbat.

ON HOLIDAYS: Yom Tov.

ON A HOLIDAY THAT IS ALSO SHABBAT:

Shabbat v'shel Yom Tov.

ON YOM KIPPUR: Yom Hakipurim.

WHEN YOM KIPPUR STARTS ON

SHABBAT: Shabbat v'shel Yom Hakipurim.

ON HOLIDAYS, ADD THE FOLLOWING
BLESSING:

Baruch ata Adonai Eloheinu melech ha'olam, she'hecheyanu v'ki'manu v'hig'i'anu laz'man hazeh.

שְׁלֹום עֲלֵיכֶם מֶלֶךְ הַשִּׁירָה מֶלֶךְ
עַלְיוֹן, מֶלֶךְ מֶלֶכִים הַקָּדוֹשׁ
בָּרוּךְ הוּא.

בָּזָאתֶם לְשָׁלוֹם מֶלֶךְ הַשָּׁלוֹם
מֶלֶךְ עַלְיוֹן, מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

ברכוני לְשָׁלוֹם מֶלֶךְ הַשָּׁלוֹם מֶלֶךְ
עַלְיוֹן, מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים הַקָּדוֹשׁ
בָּרוּךְ הוּא.

צָאתֶם לְשָׁלוֹם מֶלֶךְ הַשָּׁלוֹם
מֶלֶךְ עַלְיוֹן, מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

• SHALOM ALEICHEM •

*Peace to you, attending angels,
messengers of the Most High, the
Supreme Ruler, the Blessed Holy One.*

*Come in peace, angels of peace,
messengers of the Most High, the
Supreme Ruler, the Blessed Holy One.*

*Bless me with peace, angels of peace,
messengers of the Most High, the
Supreme Ruler, the Blessed Holy One.*

*Go in peace, angels of peace, messengers
of the Most High, the Supreme Ruler, the
Blessed Holy One.*

Shalom aleichem, malachei hashareit,
malachei elyon, mimelech malchei
ham'lachim, hakadosh baruch hu.

Bo'achem l'shalom, malachei hashalom,
malachei elyon, mimelech malchei
ham'lachim, hakadosh baruch hu.

Barchuni l'shalom, malachei hashalom,
malachei elyon, mimelech malchei
ham'lachim, hakadosh baruch hu.

Tzeitchem l'shalom, malachei hashalom,
malachei elyon. mimelech malchei
ham'lachim hakadosh baruch hu.

The ones giving the blessing place their hands on the head of the ones receiving the blessing and recite the following:

FOR GIRLS

ישימך אלהים
בשורה ربeka רחל ולאה.

FOR BOYS

ישימך אלהים
כאברים וכמנשה.

THEN CONTINUE

יברכך יי וושמרך. יאר יי פניו
אלך ויחננה. ישא יי פניו אלך
וישם לך שלום.

The tradition of blessing one's offspring has its roots in the Biblical narratives and the Patriarchs blessing their sons.

The following formulation alludes to this by first comparing the person being blessed to our Biblical ancestors. The second portion of the blessing however quotes the language that God tells Aharon to use when blessing the entire nation, connecting the relationship between the people of Israel and God to that which ideally exists between the generations within a family.

In most cases, the blessing is said by a parent for their child, but there is no reason that another family member could not use this formula to bless someone that they care for. Similarly, there is no age limit for receiving the blessing, it is as applicable to say over an infant as an adult.

It is also possible to expand the blessing with details particular to the person being blessed—that they may overcome a particular challenge, achieve a specific goal—whatever the person giving the blessing chooses.

The ones giving the blessing place their hands on the head of the ones receiving the blessing and recite the following:

FOR GIRLS:

May God make you like Sarah, Rebecca, Rachel and Leah.

FOR BOYS:

May God make you like Ephraim and Menashe.

THEN CONTINUE:

May God bless you and keep you. May God make the light of God's face to shine upon you and grant you grace. May God look upon you and grant you peace.

The ones giving the blessing place their hands on the head of the ones receiving the blessing and recite the following:

FOR GIRLS:

Y'simech Elohim k'Sarah, Rivkah, Rachel, v'Leah.

FOR BOYS:

Y'simcha Elohim k'Ephraim v'chi'Menashe.

THEN CONTINUE:

Y'varechecha Adonai v'yishmarecha. Ya'er Adonai panav eilecha vi'y'chunekah. Yisah Adonai panav eilecha v'yasem l'cha shalom.

ויהי ערב ויהי בקר
 יומם הששי. ויכלו השםיהם והארץ וכל
 עצםם. ויכל אלילים ביום השבי
 מלאכתו אשר עשה, וושבת ביום
 השבי עמלאכתו אשר עשה.
 ויביר אלילים את יום השבי עלי וקידש
 אתו, כי בו שבת מפל מלאכתו אשר
 ברא אליהם לשות.

סבירו,

ברוך אתה יי אלהינו מלך העולם,
 בזירא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם,
 אשר קדשו במצוותיו ורצה לנו,
 ושבת קדשו באהבה וברצון הנחילנו
 זפראן למעשה ברשיה. כי הוא יום
 תחללה למקריא קדש, זכר ליציאת
 מצרים.
 כי בנו בחרת ואotton קדשת מפל
 העם. ושבת קדשו באהבה וברצון
 הבלתי נתנה ברוך אתה יי מקדש
 השבת.

DURING CHOL HAMOED SUKKOT
 ADD

ברוך אתה יי אלהינו מלך העולם,
 אשר קדשו במצוותיו צענו לישב
 בסוכה.

Kiddush is the declaration of the sanctity of the day. In order that the declaration and sanctification be connected to a physical act, the blessing is recited over a glass of wine or grape juice. If for health reasons one cannot drink grape juice or wine, then kiddush can also be recited over the challot.

Kiddush also establishes the beginning of the meal, and should be said at the table, even if it has already been recited as part of the synagogue service.

Incidentally, the tradition in Ashkenazic synagogues of reciting Kiddush at the end of the service derived from a practice of hosting travellers at the Synagogue, and thereby ensured that they would hear Kiddush. Sephardic communities never adopted this practice, taking a community duty to open their individual homes to travellers for meals and lodging. Some Sephardic homes still have the practice of setting extra places at the table in case someone shows up in need of a meal.

Kiddush is recited before the blessing over the bread, as a blessing over bread suffices for everything consumed during the meal and would pre-empt the blessing over wine. As a result, the bread is covered so that it is symbolically removed from the table and thereby

It was evening and it was morning.

On the sixth day, the heavens and the earth and all their attendants were completed. For God had finished by the seventh day God's work which God had made, and God rested on the seventh day from all God's work that God had created to function thenceforth.

With your attention!

Blessed are You, Adonai our God, who creates the fruit of the vine.

Blessed are You, Adonai God, ruler of the universe. You have sanctified and made us holy with your precepts and shown your favor. With loving favor You have given us, as a testimony to the creation of the world your holy Shabbat. That day is the first of the holy convocations recalling our going forth from Egypt. From all peoples You have chosen us by sanctifying us, and with loving favor You have caused us to inherit your holy Shabbat. Blessed are You, Adonai, who makes holy Shabbat.

DURING CHOL HAMOED SUKKOT
ADD

Blessed are You, Adonai God, ruler of the universe, who has sanctified us with your precepts and commanded us to dwell in the Sukkah.

Va'y'hi erev va'y'hi boker

Yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hashvi'i m'lachto asher asa, vayishbot bayom hashvi'i mikol m'lachto asher asa. Va'y'varech Elohim et yom hashvi'i va'y'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

Savri.

Baruch ata Adonai Eloheinu melech ha-olam, borei p'ri hagafen.

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'ahava uv'ratzon hin'chilanu zikaron l'ma'asei v'reishit. Ki hu yom t'chila l'mikra'ei kodesh, zeicher litzi'at Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'Shabbat kodsh'cha b'ahava uv'ratzon hinchaltanu. Baruch ata Adonai, m'kadeish haShabbat.

DURING CHOL HAMOED SUKKOT
ADD

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lei'sheiv ba'sukkah.

ON FRIDAY NIGHT BEGIN HERE

וַיְהִי שָׁרֵב וַיְהִי בְּקֶרֶת יוֹם הַשְׁבִּיעִי. וַיְכַל
הַשְׁמִינִים וְהַאֲרֹץ כֹּל צְבָאָם. וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי מְלָאכָתוֹ אֲשֶׁר
עָשָׂה, וַיֵּשֶׁבּוּ בַּיּוֹם הַשְׁבִּיעִי מִפְּלָגָה
מְלָאכָתוֹ אֲשֶׁר עָשָׂה. וּבָרָךְ אֱלֹהִים
אֶת יוֹם הַשְׁבִּיעִי וַיִּקְרַב אֶת זֶה, כִּי בָז
שְׁבָתָה מִכֶּל מְלָאכָתוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לְעַשׂוֹת.

ON SATURDAY NIGHT BEGIN HERE

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ אֱלֹהֵינוּ מֶלֶךְ הָאָשָׁר.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבָדֵל בֵּין קָדְשָׁה לְחֻולָּה, בֵּין אֹורָה
לְחוֹשָׁה, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יּוֹם הַשְׁבִּיעִי לְשָׁבַת יְמֵי הַמְּשֻׁשָׁה.
בֵּין קָדְשָׁת שְׁבָת לְקָדְשָׁת יוֹם טוֹב
הַבְּלִתָּה. וְאֶת יוֹם הַשְׁבִּיעִי מִשְׁבָּת
יְמֵי הַמְּשֻׁשָׁה קָדְשָׁת. הַבְּדִילָה וְקָדְשָׁת
אֶת עַמּוֹק יִשְׂרָאֵל בְּקָדְשָׁתָה. בָּרוּךְ אַתָּה
יְהוָה הַמְבָדֵל בֵּין קָדְשָׁה לְקָדְשָׁת.

avoids the question of whether the blessing over the bread should take precedence over the blessing for the wine.

In most communities, the tradition is to recite kiddush while standing, holding the wine in one's right hand, and then upon completing the blessing sitting down to drink. The glass is usually filled to just overflowing representing the trust that our needs will always be met.

When one person recites kiddush on behalf of others present, that person drinks a small amount of wine, and then passes the wine to each person to have some of the kiddush wine. If there is not enough for everyone to drink from the cup, then more wine is added before the cup is drained so that everyone gets a little bit.

ON OTHER DAYS BEGIN NEXT PAGE

ON FRIDAY NIGHT, BEGIN HERE

It was on the sixth day the heavens and the earth and all their attendants were completed. For God had finished by the seventh day God's work that God had made, and God rested on the seventh day from all God's work that God had created to function thenceforth.

ON FRIDAY NIGHT, BEGIN HERE

Va'y'hi erev va'y'hi boker Yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hashvi'i m'lachto asher asa, vayishbot bayom hashvi'i mikol m'lachto asher asa. Va'y'varech Elohim et yom hashvi'i va'y'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

ON SATURDAY NIGHT, BEGIN HERE

Blessed are You, Adonai, ruler of the universe, who creates the lights of the flame.

Blessed are You, Adonai our God, ruler of the universe, who distinguishes between the holy and mundane, between light and dark, between Israel and the nations, between the Sabbath and six days of labor. You have distinguished between the holiness of Shabbat and the holiness of holidays; distinguished and sanctified Israel in your holiness. Blessed are You, Adonai, who distinguishes between different kinds of holiness.

ON SATURDAY NIGHT, BEGIN HERE

Baruch ata Adonai Eloheinu melech ha'olam borei m'orei ha'eish.

Baruch ata Adonai Eloheynu melech ha'olam, hamavdil beyn kodesh l'chol, bein or l'choshech, bein Yisrael la'amim, bein yom hashvi'i l'sheishet y'mei hama'aseh. Bein kedushat Shabbat l'kedushat Yom Tov hivdalta, v'et yom hashvi'i m'sheishet y'mei hama'aseh kidashta, hivdalta v'kidashta et Yisrael b'k'dushatecha. Baruch ata Adonai, hamavdil bein kodesh l'kodesh.

ON OTHER DAYS BEGIN NEXT PAGE

ON OTHER DAYS BEGIN NEXT PAGE

סבירו,

ברוך אתה יי' אלְהַיְנוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פָּרִי הַגָּפָן.

On Friday night include the words in parentheses.

ברוך אתה יי' אלְהַיְנוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחר בְּנוּ מֶלֶךְ עָם, וּרְוַמְּנָנוּ מֶלֶךְ
לְשָׁוֹן, וּקְדָשָׁנוּ בְּמִצְוֹתֶיךָ וְתַתְנוּ לָנוּ יי'
אלְהַיְנוּ בְּאֶחָדָה (שְׁבָתוֹת לְמִנְחָה
(ו) מַוְעָדִים לְשָׁמָחָה, חִיּוֹם וּמִנְחָים
לְשָׁוֹן, אַתְּ יוֹם (הַשְׁבָּת הַזֶּה וְאַתְּ
יּוֹם):

ON PASSOVER

חַג הַמִּצְוֹת הַזֶּה, זִמְּן חֲרוֹתָנוּ,

ON SHAVUOT

חַג הַשְׁבּוּעוֹת הַזֶּה, זִמְּן מִתְּנָנָה,

ON SUKKOT

חַג הַסְּכּוֹת הַזֶּה, זִמְּן שְׁמִיחָתָנוּ,

ON SHEMINI ATZERET

/ SIMCHAT TORAH

חַג שְׁמִינִי חַג הַעֲצָרָת הַזֶּה, זִמְּן
שְׁמִיחָתָנוּ,

(בְּאֶחָדָה) מִקְרָא קָדֵשׁ, זֶכֶר לִיצְיאָת
מִצְרָיִם. כִּי בָּנוּ בְּחִרְתָּת וְאַוְתָּנוּ קָדְשָׁת
מֶלֶךְ הָעָםִים. (וְשְׁבָתָת) וּוּשְׁדֵי קָדְשָׁת
(בְּאֶחָדָה וּבְרָצְנוּ) בְּשָׁמָחָה וּבְשָׁשָׁן
הַנְּחַלְתָּנוּ בָּרוּךְ אַתָּה יי', מִקְדָּשׁ

With your attention!

Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the vine.

On Friday night include the words in parentheses.

Blessed are You, Adonai our God, ruler of the universe, who chose us from all nations and elevated us among all languages.

You have given us, Adonai our God, with love (Sabbaths to rest and) festivals of happiness, holidays and seasons for rejoicing, this (Shabbat day and this)

ON PASSOVER:

holiday of Matzot, time of our freedom,

ON SHAVUOT:

holiday of shavuot, time of our receiving the Torah,

ON SUKKOT:

holiday of Sukkot, time of our rejoicing,

ON SHEMINI ATZERET / SIMCHAT TORAH:

holiday Shemini Atzeret, time of our rejoicing,

providing (with love) a declaration of holiness in memory of the Exodus. For You have chosen and sanctified us among all people giving us (Shabbat

Savri:

Baruch ata Adonai Eloheinu melech ha'olam borei p'ri hagafen.

On Friday night include the words in parentheses.

Baruch ata Adonai Eloheinu melech ha'olam, asher bachar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va'titen lanu Adonai Eloheinu b'ahava (Shabbatot lim'nu'cha u-) mo'a'dim l'simcha, chagim uzmanim l'sason, et yom (haShabbat hazeh v'et yom)

ON PASSOVER:

Chag haMatzot hazeh, z'man cheiruteinu,

ON SHAVUOT:

Chag haShavuot hazeh, z'man matan Torateinu,

ON SUKKOT:

Chag haSukkot hazeh, z'man simchateinu,

ON SHEMINI ATZERET / SIMCHAT TORAH:

Hash'mini chag ha'Atzeret hazeh, z'man simchateinu,

(b'ahava) mikra kodesh, zeicher li'tzi'at Mitz'rayim. Ki vanu vacharta, v'otanu kidashta mikol ha'amim, (v'Shabbat) umo'adei kod'shecha

(השְׁבָתָן) יִשְׂרָאֵל וְהַזָּמְנִים.

ON SUKKOT ADD

ברוך אתה יי' אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיו וצונו לישב
בשכינה.

ON ALL NIGHTS EXCEPT THE LAST
NIGHTS OF PESACH ADD

ברוך אתה יי' אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהִחְנִינוּ וּקְיַמְנוּ וְהִגְיַעַנוּ לְזִמְנֵן הַזָּהָר.

and) your holy festivals with happiness and rejoicing. Blessed are You, Adonai our God, who sanctifies (Shabbat and) Israel and the seasons.

ON SUKKOT ADD

Blessed are You Adonai our God, ruler of the universe, who sanctifies us with his precepts and commands us to dwell in the Sukkah.

ON ALL NIGHTS EXCEPT THE LAST NIGHTS OF PESACH ADD

Blessed are You Adonai our God, ruler of the universe, who gives us life, sustenance and brings us to this happy occasion.

(b'ahava uv'ratzon) b'simcha uv'sason hinchaltanu. Baruch ata Adonai m'kadeish (haShabbat v') Yisrael v'haz'manim.

ON SUKKOT ADD

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lei'shev ba'sukkah.

ON ALL NIGHTS EXCEPT THE LAST NIGHTS OF PESACH ADD

Baruch ata Adonai Eloheinu melech ha'olam, she'hecheyanu v'ki'manu v'hig'i'anu laz'man hazeh.

ON FRIDAY NIGHT, BEGIN HERE

ויהי שְׁרֵב וַיְהִי בְּקֶרֶת יוֹם הַשְׁנִי. וַיָּכֹל
הַשְׁמִים וְהָאָרֶץ כֹּל צְבָאָם. וַיָּכֹל
אֱלֹהִים בַּיּוֹם הַשְׁבִיעִי מֶלֶךְ תַּחַת אָשֶׁר
עַשָּׂה, וַיָּשֶׁבֶת בַּיּוֹם הַשְׁבִיעִי מִפְּלָשָׁת
מֶלֶךְ תַּחַת אָשֶׁר עַשָּׂה. וּבָרָךְ אֱלֹהִים
אֶת יוֹם הַשְׁבִיעִי וַיִּקְרַדֵּשׁ אֹתוֹ, כִּי בָזְהַב
שְׁבַת מֶלֶךְ מֶלֶךְ תַּחַת אָשֶׁר בָּרָא אֱלֹהִים
לְעַשְׂתָוֹת.

סְבָרִי,

ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פָּרִי הַגָּנוֹן.

On Friday night include the words in parentheses.

ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אָשֶׁר בְּחָרָבָנוּ מִפְּלָשָׁת עַם, וַיָּמְמַנְנוּ מִפְּלָשָׁת
לְשֻׁוּן, וַיִּקְרַדֵּשׁנוּ בְמִצְוֹתָיו וַתְּתַנוּ לָנוּ יי'
אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְׁבַת הַזָּה
וְאֶת יוֹם) הַזְּקָרְבָּן הַזָּה, יוֹם (זְקָרְבָּן)
תְּרֻוָתָה (בְּאַהֲבָה) מִקְרָא קָדְשָׁן, זְכָר
לִיצְיאַת מִצְרָיִם. כִּי בָנָנוּ בְּחִרְבָּת וְאַוְתָנוּ
קָדְשָׁת מִכְלָל הַעֲמִים, וְדָבָר אָמֵת
וְקִים לְעֵת. ברוך אתה יי', מֶלֶךְ עַל כָּל
הָאָרֶץ, מַקְדֵשׁ (הַשְׁבַת וְיִשְׂרָאֵל וְיֹם
הַזְּקָרְבָּן).

Rosh Hashanah is observed for two "calendar" days in Israel and in the Diaspora, and is considered by the rabbis to be "one long day." It is therefore uncertain if the blessing of "shehechiyanu" which is recited over new occasions should be said on the second night, as it is not considered a "new" day. To avoid uncertainty, many make it a point to eat a new fruit, or wear a new item of clothing for which the blessing may be said on the second night.

ON FRIDAY NIGHT, BEGIN HERE

It was on the sixth day the heavens and the earth and all their attendants were completed. For God had finished by the seventh day God's work that God had made, and God rested on the seventh day from all God's work that God had created to function thenceforth.

With your attention!

Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the vine.

On Friday night include the words in parentheses.

Blessed are You, Adonai our God, ruler of the universe, who has chosen us from among all nations and elevated us above all languages and sanctified us with your precepts and gave us with love this day (of Shabbat and this day) of remembrance, this holiday, a declaration of holiness and commemoration of the Exodus. For You have chosen us and sanctified us among all nations, and your word, our ruler, is truthful and extant for all time. Blessed are You Adonai our God, ruler of all the earth, who sanctifies (Shabbat and) Israel and the day of remembrance.

ON FRIDAY NIGHT, BEGIN HERE

Va'y'hi erev va'y'hi boker yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hashvi'i m'lachto asher asa, vayishbot bayom hashvi'i mikol m'lachto asher asa. Va'y'varech Elohim et yom hashvi'i va'y'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

Savri:

Baruch ata Adonai eloheinu melech ha-olam borey pri hagafen.

On Friday night include the words in parentheses.

Baruch ata Adonai Eloheinu melech ha'olam, asher bachar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va'titen lanu Adonai Eloheinu bahava et yom (haShabbat hazeh v'et yom) hazikaron hazeh, yom (zichron) t'r'u'ah (b'ahava) mikra kodesh, zeicher li'tzi'at Mitz'rayim. Ki vanu vacharta, v'otanu kidashta mikol ha'amim, u'd'varcha emet v'kayam la'ad. Baruch ata Adonai, melech al kol ha'aretz, m'kadesh (haShabbat v') Israel v'yom hazikaron.

WHEN ROSH HASHANAH BEGINS ON
SATURDAY NIGHT, ADD

ברוך אתה יי' אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ מָאוֹרֵי הָאָשׁ.

ברוך אתה יי' אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם,
המבדיל בין קדש לחול, בין אור
לחשך, בין ישראל לעםים, בין
יום השביעי לששית ימי המעשה.
בין קדשת שבת לקדשת يوم טוב
הבדלה. ואתה يوم השביעי מושתת
ימי המעשה קדשת. הבדלה וקדשת
את עמך ישראל בקדשתה. ברוך אתה
יי' המבדיל בין קדש לקדש.

ברוך אתה יי' אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחֲנִינוּ וְקִיְמָנוּ וְהִגְיָעָנוּ לִפְנֵי הָהָר.

WHEN ROSH HASHANAH BEGINS ON
SATURDAY NIGHT, ADD

Blessed are You, Adonai our God, ruler of the universe, who creates the light of the flame.

Blessed are You, Adonai our God, ruler of the universe, who distinguishes between the holy and the mundane, between light and dark, between Israel and the nations, between Shabbat and the six days of labor. You distinguished between the holiness of Shabbat and the holiness of the holidays, You distinguished and sanctified your people Israel in your holiness.

Blessed are You Adonai, who distinguishes between different kinds of holiness

Blessed are You, Adonai our God, ruler of the universe, who has given us life and sustenance and brought us to this happy occasion.

WHEN ROSH HASHANAH BEGINS ON
SATURDAY NIGHT, ADD

Baruch ata Adonai Eloheinu melech ha'olam borei m'orei ha'eish.

Baruch ata Adonai Eloheynu melech ha'olam, hamavdil beyn kodesh l'chol, bein or l'choshech, bein Israel la'amim, bein yom hashvi'i l'sheishet y'mei hama'aseh. Bein kedushat Shabbat l'kedushat Yom Tov hivdalta, v'et yom hashvi'i m'sheishet y'mei hama'aseh kidashta, hivdalta v'kidashta et Israel b'k'dushatecha. Baruch ata Adonai, hamavdil bein kodesh l'kodesh.

Baruch ata Adonai Eloheinu melech ha'olam, she'hecheyanu v'ki'manu v'higi'anu laz'man hazeh.

ON SHABBAT, BEGIN

וַיִּשְׁמַרְוּ בְנֵי יִשְׂרָאֵל אֶת הַשְׁבָּת,
לְעֵשֶׂת אֶת הַשְׁבָּת לְדֹתָם בְּרִירָה
עוֹלָם. בַּיּוֹם בְּנֵי יִשְׂרָאֵל אֶת הַיּוֹם
הַשְׁמִינִים וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְׁבִּיעִי
שְׁבָת וִינְפֵשׁ.

זכור את יום השבת לקדשו. ששת
ימים תעבד ועשית כל מלאכתך.
יום השביעי שבת לוי אליהו, לא
תעשה כל מלאה, אתה ובןך ובתך
עבדך ואמתתך ובהמתתך, וגרך אשר
בשעריך. כי ששת ימים עשה יי' את
הشمינים ואת הארץ את הימים ואת כל
אשר בסם, וכן ביום השביעי,
על כל ברך יי' את יום השבת
ויקדש הא.

ON PASSOVER, SHAVUOT, AND SUKKOT

אֶלָּה מוֹעֵד יי' מִקְרָא קָדְשׁ, אֲשֶׁר
תִּקְרָאוּ אֶתְכֶם בְּמוֹעֵדָם. וְזֶבֶר מִשְׁהָ
אֶת מַעַדִּי יי', אֶל בְּנֵי יִשְׂרָאֵל.

ON ROSH HASHANAH

תִּקְעִו בְּחַדְשׁ שׂוֹפֵר בְּכֶסֶת לִיּוֹם חֲנֹנָה
כִּי הַזָּהָרֶל הָאָ, מִשְׁפֵּט לְאַלְפֵי
יעַקְבֵּ.

Kiddush Raba was instituted by the rabbis, whereas the kiddush recited in the evening is Biblically sourced. Originally it consisted only of the blessing over wine, and in a display of Rabbinic humor was named "Kiddush Raba" or "Great Kiddush" despite having an inferior status to the evening Kiddush.

Many have a tradition of using a local liquor instead of wine, in which case the blessing "Baruch ata Adonai Eloheinu melech ha'olam shehakol nihye b'divaro" should be said instead of the blessing of "Baruch ata Adonai Eloheinu melech ha'olam borey pri hagafen."

This may also explain why many have the custom of sitting during the reciting of this kiddush rather than standing.

ON SHABBAT, BEGIN

The children of Israel shall keep Shabbat, making Shabbat an everlasting covenant through their generations. It is a sign between God and the children of Israel forever that in six days Adonai made heaven and earth and rested on the seventh day.

Remember Shabbat to keep it holy. Six days shall you labor and do all your work, but the seventh day is Shabbat to Adonai your God. Do not do any work: not you, your son, or your daughter, nor your servingman or servingwoman, nor your cattle, nor the stranger within your gates, since for six days Adonai made the heavens and the earth, the seas, and all they contain, and rested on the seventh day.

Therefore, Adonai blessed the seventh day and made it holy.

ON SHABBAT, BEGIN

V'shamru v'nei Yisrael et haShabbat, la'asot et haShabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asa Adonai et hashamayim v'et ha'aretz, u'vayom hash'vi'i shavat va'yinafash.

Zachor et yom haShabbat l'kadsho. Sheishet yamim ta'avod v'asita kol m'lachtecha. V'yom hashvi'i Shabbat l'Adonai Elohecha, lo ta'aseh kol m'lacha, ata u'vincha u'veitecha avd'cha va'amatcha uv'hemtecha, v'geircha asher bisharecha. Ki sheishet yamim asa Adonai et hashamayim v'et ha'aretz et hayam v'et kol asher bam, vayanach bayom hashvi'i.

Al kein beirach Adonai et yom haShabbat vayikad'sheihu.

ON PASSOVER, SHAVUOT, AND SUKKOT

These are the festivals of Adonai declared Holy, which you shall declare in their season. Thus Moses declared the festivals of Adonai to Israel.

ON PASSOVER, SHAVUOT, AND SUKKOT

Eleh mo'adei Adonai mikra'ei kodesh asher tik'r'u otam b'mo'adam. Vay'daber Moshe et mo'adei Adonai el b'nei Yisrael.

ON ROSH HASHANAH

Sound the shofar on the new moon for the day of our holiday. For it is a precept for Israel, a judgement of the God of Jacob.

ON ROSH HASHANAH

Tik'u va'chodesh shofar, bakeseh l'yon chagienu. Ki chok l'Yisrael hu, mishpat l'Elohei Ya'akov.

ALL DAYS

סְבִּרִי,

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

ON SUKKOT

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָרָנוּ בְּמִצּוּתֵינוּ וְצַנּוּנוּ לִישְׁבָּב
בְּסֶכֶת.

• DAYTIME KIDDUSH •

ALL DAYS

ALL DAYS

With your attention!

Savri:

Blessed are You, Adonai God, ruler of the universe, who creates the fruit of the vine.

Baruch ata Adonai Eloheinu melech ha'olam borei p'ri hagafen.

ON SUKKOT

ON SUKKOT

Blessed are You, Adonai our God, who has sanctified and made us holy with God's commandments, commanding us to dwell in the Sukkah.

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lei'shev ba'sukkah.

ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אָשֶׁר קָדַשְׁנוּ בְּכִצּוּתְּךָ, וַצְּבָנוּ עַל
נטילת ידיים.

Pour water over both hands and recite the blessing. Traditionally, one does not speak between this blessing and the blessing of bread.

• המוציא •

ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
המוציא לחם מן הארץ.

On Shabbat and holidays, Jews make this blessing over at least two loaves, in recognition of the double portion of manna that God provided in the desert for Israelites.

• שנה טובה ומתוקה •

ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פָּרִי הָעַז. יְהִי רָצֵן מֶלֶכְנֶיךָ יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַחְדְּשֵׁ
עַלְינוּ שָׁנָה טוֹבָה וּמִתּוֹקָה כְּדַבֵּשׁ.

During a festive meal on Rosh Hashanah, apples and honey are added to the group of special foods blessed and eaten before the meal. Dip a slice of apple in honey and recite the blessing.

• HAND WASHING •

Blessed are You, Adonai our God, ruler of the universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

Baruch ata Adonai, Eloheinu melech ha'olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.

• HAMOTZI •

Blessed are You, Adonai our God, ruler of the universe, who has brought forth bread from the earth.

Baruch ata Adonai, Eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

• APPLES IN HONEY •

Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the tree. May it be your will to renew for us a good and sweet year.

Barukh ata Adonai Eloheinu melech ha'olam, borei p'ri ha'eitz. Y'hi ratzon she'ti'chadesh aleinu shanah tovah um'tu-kah.

הנה אל יושעתי אבטח ולא אפחד
כפי עז וזוכרת ייה יי ויהי לי לישועה.
ושאבתם מים בשושן ממעני
הישועה. ליה היושעה על עמק ברכתך
שללה. יי צבאות עטנו משגב לנו אלהי
יעקב שללה. יי צבאות אשני אודם
בפט בך. יי הוישע, המלך יגענו
ביום קראנגן ליהודים, היהת אורה
ושמחה, ושמחה, וקרת. בון תהייה לנו
בוס ישועות אשה, ובשם יי אקראא.

סבירו,
ברוך אתה יי אלהינו מלך העולם,
בזורא פרי הגפן.

HOLD UP THE WINE

ברוך אתה יי אלהינו מלך העולם,
בזורא מיני בשמים.

SMELL THE SPICES

ברוך אתה יי אלהינו מלך העולם,
בזורא מאורי האש.

LOOK AT THE FLAME

ברוך אתה יי אלהינו מלך העולם,
המבדיל בין קדש לחול, בין אור
לחשך, בין ישראל לעמים, בין יום
השבת, לשבת ימי המנוחה. ברוך
אתה יי, המבדיל בין קדש לחול.

DRINK THE WINE

Havdallah was originally part of the synagogue service, but was introduced into the home service so that children too young to attend synagogue could participate in the practice and share a drop of the wine.

The introductory passages vary not only among Ashkenazim and Sephardim, but also widely within Sephardic communities.

The references to Elijah refer to a tradition that Elijah will return on a Shabbat night to announce the coming of the Messiah.

In addition to the blessing over wine, Havdallah includes a blessing over spices and the light of the flame.

Resh Lakish interpreted the purpose of the sweet spices to serve as a consolation for the departure of the "additional soul" that is given to every Jew on Shabbat. Maimonides understood the purpose similarly, if more prosaically, as a consolation for the sadness of Shabbat's departure.

Another interpretation connects the spices with the blessing over the fire. Since lighting a fire is prohibited on Shabbat, lighting one is an act recognizing that Shabbat is over. In the Mishnaic times, there was a custom of

Behold the God of my salvation, I will trust and be unafraid. Adonai is my strength, my might and my deliverance. With joy shall you draw water from the well of deliverance. Deliverance comes from Adonai; bless your people, sela. Adonai Tzevaot is with us, the God of Jacob our fortress. Happy are they who rely on the Adonai Tzevaot. Adonai will deliver us, the Ruler will answer when we call. For the Jews were blessed with light, gladness, joy and honor—may we be so blessed. I will raise the cup of deliverance and call upon Adonai.

With your attention!

Blessed are You, Adonai God, ruler of the universe, who creates the fruit of the vine.

HOLD UP THE WINE

Blessed are You, Adonai our God, ruler of the universe, who creates diverse spices

SMELL THE SPICES

Blessed are You, Adonai our God, ruler of the universe, who creates the light of the fire.

LOOK AT THE FLAME

Blessed are You, Adonai our God, ruler of the universe, who distinguishes between holy and mundane, between light and dark, between Israel and the nations, between the seventh day and the six days of creation. Blessed are You Adonai, who distinguishes between sacred and mundane.

DRINK THE WINE

Hinei El y'shu'ati evtach v'l o efchad, ki azi v'zimrat Yah Adonai va'y'hi li lishu'a. Ush'avtem mayim b'sason mima'anei hay'shu'a. Ladonai hay'shu'a, al amcha birchatecha selah. Adonai tz'va'ot imanu, misgav lanu Elohei Ya'akov selah. Adonai tz'va'ot ashrei adam botei'ach bach. Adonai hoshi'a hamelech ya'aneinu v'yom koreinu. La'y'hudim ha'y'ta ora v'simcha v'sason vikar. Kein tiyeh lanu. Kos y'shu'ot esa uv'sheim Adonai ekra.

Savri:

Baruch ata Adonai Eloheinu melech ha'olam, borei p'ri hagafen.

HOLD UP THE WINE

Baruch ata Adonai, Eloheinu melech ha'olam, borei minei b'samim.

SMELL THE SPICES

Baruch ata Adonai, Eloheinu melech ha'olam borei m'orei ha'eish.

LOOK AT THE FLAME

Baruch ata Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein Yisrael la'amim, bein yom hashvi'i l'sheishet y'mei hama'a seh. Baruch ata Adonai, hamavdil bein kodesh l'chol.

DRINK THE WINE

אליהו הנביה,
אליהו הטהבי,
אליהו
הגלעדי במלחה יבוא אלינו עם
משיח בן דוד.

מרים הנביה עז זמירה בירה
מרם תרתקד אתנו לנגידיל זמורת עולם.
מרם תרתקד אתנו לתקן את העולם.
במלחה בימינו היא תبيانו
אל מי הישעה.

burning spices on hot coals at the end of a meal to perfume the air. Since this was not possible on Shabbat, smelling sweet spices recalled a luxury that was unavailable during Shabbat, and served both to make up for the lost opportunity and also to remind us that while Shabbat is a joy and respite from the week, the week is sweet in its own way, as it has many special joys of its own to be savored and cherished.

• SONGS FOR HAVDALLAH •

*May Elijah the Prophet come to us,
heralding the Messiah, soon and in our
days!*

*Miriam the Prophetess, strength and
song in her hand, will dance with us
to repair the world. Soon, and in our
days, may she bring us to the waters of
redemption!*

Eliyahu hanavi, Eliyahu haTishbi,
Eliyahu haGiladi. Bimheira v'yameinu
yavo eleinu, im Mashiach ben David.

Miriam hanevi'a, oz v'zimra b'yadah.
Miriam tirkod itanu l'hagdil zimrat
olam. Miriam tirkod itanu l'taken
et ha'olam. Bimheira v'yameinu, hi
t'vi'einu el mei ha'y'shuah.

